Uttara Purana — Part 7

Composed by Acharya Gunabhadra

English Translation from Hindi | Canto 68–71 & Related Episodes

Translator's note: OCR noise and stray Sanskrit passages have been removed. The text covers four major sections: (A) the Lanka War and its aftermath — Canto 68 (Parva 68); (B) the story of Naminatha, the 21st Tirthankara — Canto 69; (C) Neminatha Tirthankara and the Harivamsa — Canto 70; and (D) the birth of Neminatha — Canto 71.

Section A — Canto 68: The War at Lanka, Rama's Victory, and the Stories of Ravana, Lakshmana, and Sita

The Monkey Army's Assault on Lanka's Forests

[506–515] Lending strength to those who came to their aid, the monkey army, following Ramachandra's command — an army so vast it could not be seen even with the eye of learning — unleashed its valour upon the forest-guardians of Lanka. The forest-wardens, their arms raised high, retreated into the city, and reported what had never been heard before. The garrison-guards, coming forth to fight Hanuman, were struck down.

[506–515 cont.] The commanders of the opposing army issued orders and, in accordance with them, began to kill. Then the mighty Hanuman, acquiring the form of a monkey, quickly leaped across the ocean and overcame them. In his wrath he destroyed all of Ravana's forests, and with great shouts filled the fearsome city. The demons, whose ranks of banners had been unfurled through their powers, came against him. Seeing this, Hanuman, together with the monkey chiefs, uprooted trees from the forest and beat down the demons with those very trees.

[516] After this, Ramachandra asked Vibhishana: 'Ravana has not yet come to fight — what is the reason?' Vibhishana replied: 'Ravana is not in Lanka.'

Ravana's Absence — His Ritual on the Mountain

[517–519] Hearing of Vali's death and of the pride Sugriva and Hanuman had in their vidya-powers, Ravana, to protect himself, had appointed his son named Indrajit. Having taken a fast of eight days, he had brought all his senses under control and was seated on a mountain called Adityapada, engaged in perfecting his great demonic vidyas (supernatural powers). He would rise from there only once those great vidyas were fully accomplished.

[520] Therefore, Vibhishana declared, our task right now is to create an obstruction for him: let us besiege Lanka and enter it. Ramachandra accepted what Vibhishana said.

[521–526] Then Sugriva and Hanuman each separately gave Ramachandra and Lakshmana four of their own perfected vidyas — Garudavahini, Simhavahini, Bandhamochani, and Hananavararni. Thereafter the two brothers, using the Prajnapti vidya, created many aerial vehicles, and stationed their entire army on the plain outside Lanka city. When the Vidyadhara princes, receiving Ramachandra's command, went to the mountain and began to fight, Ravana's eldest son Indrajit grew angry and sent against them all the Vidyadharas and gods whom he had formerly invoked, saying: 'All of you together, fight them.' But those gods, who had been mastered and invoked in earlier times, began to say: 'Through the rise of your meritorious deeds, for so many days we fulfilled all your wishes, but now your meritorious karma is exhausted — therefore we can do nothing.' Thus those gods plainly told Ravana.

[527] Hearing this, Ravana said: 'Let you base gods go where you will — what work do you do for me anyway? Through my own heroism alone I shall slay all these human-deer alongside the Vidyadharas.'

[528–529] For the proud, it is a matter of shame to accomplish one's goal with another's assistance. Saying this in anger, Ravana came to the city at that very moment with Indrajit. See: even if those who act wickedly are possessed of past merit, that merit — both what is past and what is yet to come — perishes.

Ravana Emerges for Battle

[534–536] His chief sons were Indrajit, Indrakiti, and Indravarma; among the renowned Vidyadharas were Mahamukha, Atikaya, Dhumukha, Mahabala, Khara-Dushana, and Dhuma. Thus encircled by these as planets surround the sun of the summer solstice, Ravana rode forth.

[537–539] At that moment, longing to swallow all three worlds, he was scorning even the sports of Death itself, reasoning thus: 'Rama and Lakshmana cannot stand before me for even a moment. Can a rabbit or a jackal stand before a lion? Let this world exist without Ravana while they yet live — but I can never govern the earth side by side with them.' Thus, reasoning his own ill-omen within himself, Ravana advanced.

[540–542] Ravana was seated upon the shoulder of the great elephant named Mahagandha; the flags bearing the demon's emblem fluttered behind him as the wind blew against them; before him blazed the wheel and canopy outshining even the sun; the sound of countless kettledrums filled every direction; even the trumpeting of the elephants could not be heard above it. Thus, swollen with pride, Ravana stood ready for war. And on the other side, Ramachandra, upon hearing of Ravana's advance, was himself moved with revulsion.

[543–546] He became irresistible; with the fire of his wrath he began to burn the enemy; from the corners of his eyes blazed a train of arrows of scorching sight; and he was flinging them at speed like fiery embers in all directions for battle. He possessed the fifth division of the army acquired through the collection of great vidyas; his palm-tree banner shone brilliantly; and he rode forth seated on the elephant named Anjanaparvata. Likewise, Lakshmana rode forth on the elephant named Vijayaparvata, like the eastern mountain of sunrise; his Garuda-emblem banner was flying; and from his face issued the breath of a snake from sheer power. The two brothers first paid reverence to Sri Jinendra, the destroyer of all obstacles.

[547] Then, accompanied by Sugriva, Hanuman, and other Vidyadhara lords, they set out like the sun and moon to destroy the darkness of the enemy.

[548–551] The two brothers shone like the two doctrines of right-conduct; they were slayers of the arrogant and the foolish. Having divided their army to face Ravana, they stood on the battlefield, striking fear into their enemies. The great sound of kettledrums, the response of the war-drums, and the pitiless blows of weapons — all echoed through caves and hollows on all sides. The trumpet of elephants and the neighing of horses, combined with the roars of warriors, heightened the great terror.

The Armies Described

[553–558] The horses came swiftly, their hooves seeming to dig up the earth; their saddles were made of strings, chamars hung from them, so they appeared like great kings; or perhaps they were servants faithful unto death, biting at their grain as though eating; with the sweet sound of their tiny bells they seemed to proclaim the victory of their own army without ceasing.

[559–575] Clothed in armour like wings, those restless horses seemed to want to leap into the sky; they showered the earth with their foam-flowers, as if worshipping the ground for their foot-dancer's dance. They were bred in Arabia, Kashmir, and Valhika; their riders' hands held blazing raised swords whose rays gleamed; like waves born of the vast ocean of the great army they moved; and with the ornament of their loud neighing they spread terror among the enemies. Besides these, the great chariots advanced — their flags streaming with a favourable wind, their vessels filled with weapons, their high-raised banners flying — like ships in the ocean of battle. 'If the chakravarti Ravana is called heroic on account of a single wheel (chakra), we have two wheels' — thinking thus, the chariots that attacked in all directions came rushing headlong into the battle. The elephants, with their vast bodies like mountains in the vanguard, advanced like moving mountains on all sides. The flags, driven by the wind from behind, flew toward the enemy as if eager to leave their poles and go to fight; or as if driving away the clouds that had gathered on the clear sky; or as if chasing away the rays of the hidden sun. Or: holding to their poles, they seemed to follow the path of elders, or to walk the path of sages, as they were raised at the proper hour. Then dust rose and spread on all sides, as if the earth, burdened by the weight of the armies, were sighing; or as if false knowledge had spread to destroy true knowledge; or as if some great danger had come to obstruct the battle; or as if, like one who did not accumulate merit in a former life, it was unpleasant to all eyes.

The Battle

[579–591] Some warrior was repaying his debt — reasoning: 'I have received much wealth from the king in exchange for my life; now is the time to repay it.' The servants' connection with the battle is one purpose; gaining renown is another; receiving the warrior's destiny is a third — these three fruits are obtained. Thinking 'I shall neither see death nor dishonour among my soldiers,' some warrior fought and fell first himself. With great fury the warriors were fighting fiercely on both sides, with all manner of weapons. The arrows, shot from both sides, broke one another in mid-flight and fell far — hurling the bowstring far away. The wicked

man's virtue is not counted as virtue. The arrows had no enmity with anyone and received no fruit from it, yet they slew the enemy. For such is the fate of sharp men who act on the prompting of others.

[592–604] Many sinful Vidyadharas, treating their own lives as straw, were killing one another like birds who have taken each other as enemies. Many archers were felling elephants as tall as mountains with sharp arrows aimed at vital points. One warrior had felled an elephant with a single arrow piercing its vital spot — for this reason those who desire victory seek out men who know the secrets of the enemy. Some warrior, stunned by a blow and drenched in blood, came to — awakened by the breath of approaching vultures — and began to slay many again. Another warrior, feeling that divine maidens were leading him in triumph, rose laughing, then fell unconscious again in mid-step. The battlefield was filled with arrows, resonant with battle-instruments; headless trunks danced perpetually there; a canopy of arrows covered it. In it, some warrior, all his entrails spilling out and honored by streams of blood, was as if forcibly marrying Vira-Lakshmana (the goddess of heroic glory) and drawing her toward him. Dakinis danced wildly there; jackals howled, terrifying, sparks flying upward from their open mouths. Groups of demonesses, with upraised scissors and dangling, swaying skulls, vomited up all the blood they had drunk in excess. With the flying of great sharp arrows and narachas (iron-shafted arrows) and many other weapons, even the sun's orb was robbed of its brilliance and power. Just as the followers of Syadvada (Jain logic) overwhelm the hosts of false philosophers, so Ramachandra's army dispersed Ravana's. Thus many days passed with the battle raging.

[605] Many had died, many had been wounded, and many sinners unable to give up their lives lay there with their breath in their throats.

[613–616] Seeing the severed head (a piece of illusion created by Ravana), a wave of grief arose in Ramachandra's heart. Then Vibhishana saw the festive fighting in Ravana's army, and spoke the truth to Ramachandra: 'My lord! Sita is a woman of virtue; no one but you can touch her — this is only Ravana's illusion; do not grieve for a moment.' Trusting Vibhishana's words, Ramachandra, with great speed, began to destroy Ravana's army as a lion destroys a herd of elephants, or as the sun destroys a mass of darkness.

The Aerial Battle — Ravana's Magic War

[617] Then Ravana, abandoning open war, desired to fight by illusion, and flying up, entered the courtyard of the sky with his sons.

[618–622] Seeing that Ravana was difficult to behold in that battle, the ever-shrewd Ramachandra and Lakshmana took the Simhavahini and Garudavahini vidyas — that is, they mounted the chariots of those vidyas — and were ready for battle. Along with them all their ally Vidyadharas were ready: Ramachandra against Ravana, Lakshmana against Indrajit, Sugriva against Kumbhakarna, Hanuman against Ravikiti, Kamalaketu against Khara, Angada against Indraketu, Kumuda (renowned in battle) against Indravarma, the clever-illusionist Nila against Khara-Dushana — and so the many warriors of the spirited Ramachandra fought in the illusory battle against Ravana's foremost men.

[623–628] At that moment, Indrajit saw that Ramachandra was pressing Ravana hard and humiliating him, and so, like Ravana's very life, he thrust himself between

them. But Ramachandra gave him a heavy blow of his weapon. Seeing this, Ravana grew furious and, charging forward with weapons, came upon Ramachandra. In that instant, Lakshmana very swiftly stepped between the two. Then Ravana, mounted on an illusory elephant, enclosed Lakshmana in a cage of iron-shafted arrows — but Lakshmana, who bore the Garuda banner, was vastly powerful through the Praharavararni vidya; like an arrogant young lion he was unstoppable by enemy elephants; and by his own vidya he broke through that cage and emerged. Seeing this, Ravana grew even more furious and in his anger ordered his trusted wheel to act. At that moment, Narada and others in the sky began to roar with lion-cries. That wheel, having circumambulated reverently, came to rest like direct embodied heroism on Lakshmana's right hand.

[629–630] With that very wheel, Lakshmana severed Ravana's head into three pieces and brought it under his control. Now Ravana had already bound a hellish lifespan to himself through his misdeeds — thus he attained the terrible hell-destiny, full of manifold suffering. For what other destiny can befall the sinful?

[631–632] Then Lakshmana sounded the conch of victory and proclaimed amnesty to all the remaining enemies — for such is the dharma of victorious kings. At that moment Ravana's surviving ministers and others, darkened like bees, took refuge at the lotus-feet of Ramachandra and Lakshmana.

[633] Comforting the queens — Mandodari and others — who were weeping with grief, and extinguishing their sorrow, the two brothers appointed Vibhishana as king of Lanka.

[634] And all of Ravana's royal glory was surrendered to Vibhishana. Thus Ramachandra and Lakshmana, becoming Baladev and Narayan, became the lords of the three divisions of the earth.

Sita Reunited with Rama

[635–636] The virtuous Sita was sitting in the Ashoka grove and upon hearing of Ramachandra's victory in battle, was greatly rejoiced. Vibhishana, Hanuman, Sugriva, and other chief men went to her, paid their respects in due manner, and informed her of the news of victory.

[637–642] Just as a great jewel is set into a necklace, or as skilled poets bind beautiful meaning to their words, or as good men connect their minds with the virtuous — so Sita, like a second Lakshmi, was reunited with Ramachandra; for indeed, through the bond of good servants and friends, one's wished-for goals are accomplished. Janaki had been suffering boundless grief from not seeing her beloved; Ramachandra's heart too was troubled by the sorrow of Sita's separation. Therefore when they saw each other they were greatly joyful. Ramachandra, having obtained Sita as his third Mitra-nature, and Sita having obtained Rama, they inquired of each other about everything from the time of separation onwards; and they told each other their respective joys and sorrows. 'Ravana was the wrongdoer, he was killed; and this Sita is sinless' — reasoning thus, Ramachandra accepted Sita. For the righteous always act according to reason.

Coronation at the Pitha Mountain

[643–645] Then the two brothers, emerging from Lanka, halted on a beautiful mountain named Pitha. There the lords of gods and Vidyadharas, with their own hands, performed the brothers' abhisheka (coronation bath) with the waters of all holy tirthas, filling one thousand and eight great golden pitchers. At that place Lakshmana lifted the Koti-stone (a stone of immense weight), and rejoicing at this mighty feat, Ramachandra let out a lion-roar.

[646] The Yaksha residing there, named Sunanda, joyfully worshipped the two brothers and presented to Lakshmana a sword named Saunandaka, the equal of the chakra.

The Digvijaya — Conquest of All Directions

[647–657] Then the two brothers went along the bank of the Ganga and, near the source of the Ganga, set up camp in the forest. Lakshmana, mounting his chariot, entered the ocean through the great gate, curbed his feet slightly, aimed his arrow bearing his own name at the abode of the Magadha deity, and released it. The Magadha deity, seeing the arrow and judging himself to have little merit, praised Lakshmana as the great chakravarti and presented him with a necklace of gems, a diadem, earrings, and that very arrow. Thereafter, going along the ocean-shore, they reached the great gate named Vaijayanta and, as described before, subdued the deity named Varatanu. From that deity Lakshmana received bracelets, arm-ornaments, a crest-jewel, a beautiful garland with a shining crown, and a girdle. Then both brothers with their army advanced toward the west and, entering the ocean through the gateway of the Sindhu, subdued the deity named Prabhasa as before. Prabhasa gave to Lakshmana a garland of Santana flowers, a pearl-netted pendant, a white umbrella, and many other ornaments. After this, going along the Sindhu bank toward the west, they proclaimed their command to the Mleccha inhabitants of the western region and took possession of all choice things there. Then turning their faces toward the east, they subjected the Vidyadharas of the Vijayardha mountain, along with their elephants, horses, weapons, Vidyadhara daughters, and many gems; the victorious princes made the Mleccha kings of the eastern region their tribute-payers.

[658–661] Thus the Chakravati Lakshmana made sixteen thousand paṭṭabandha kings, one hundred and ten renowned city-lords, the Vidyadharas, and the gods of the three divisions his obedient subjects — and in forty-two years completed his digvijaya of all directions. At that time the gods, Vidyadharas, and earthly beings joined their hands in service; the elder brother Ramachandra went before him and the chakra accompanied him. Thus, adorned in every auspicious garment and ornament, like the city's invited bride, Lakshmana entered Ayodhya like Indra.

[662–677] Then, at a pure and auspicious moment, the chief men of humans, Vidyadharas, and Vyantara gods assembled together, seated the illustrious Rama and Lakshmana on the throne, and performed the abhisheka with the waters of all tirthas filling one thousand and eight great golden pitchers. Having thus installed them on the sovereignty of the three divisions, they prayed: 'May your Lakshmi ever increase, may your fame spread and pervade all directions.' Having thus prayed, they adorned them with great gem-studded crowns and jewel ornaments, and with great longing offered many blessings and worshipped them. Lakshmana had sixteen

thousand queens, headed by Prithvisundari, bright as Lakshmi; Ramachandra had eight thousand beloved queens headed by Sita. There were sixteen thousand kingdoms, sixteen thousand vassal kings, nine thousand eight hundred and fifty dronamukhas (regional capitals), and twenty-five thousand pattanas (trading towns). There were twelve thousand karvatas (hamlets) that gave desired fruit, twelve thousand matambas, and eight thousand khetakas. Forty-eight crore great villages yielded great fruit, and there were twenty-eight islands within the ocean. There were forty-two lakh great elephants and nine crore horses. There were forty-two crore great heroic foot-soldiers and eight thousand Ganabaddha gods.

[673–677] Baladev Ramachandra's four great treasures were: the plough-weapon named Aparajita, the sharp arrow named Amogha, the mace named Komadi, and the garland named Ratnavataṁsi — each guarded separately by one thousand Yaksha gods. Likewise Lakshmana (the Narayana) possessed seven treasures of endless brilliance: the chakra named Sudarshana, the mace named Kaumudi, the sword named Saunandaka, the missile named Amoghamukhi-Shakti, the bow named Sarnga, the great-voiced five-mouthed conch named Pancajanya, and the great jewel named Kaustubha, blazing with the weight of its own radiance — each guarded separately by one thousand Yaksha gods.

Dharma Teaching by Shivagupta Muni

[678–686] While the two brothers were living absorbed in the ocean of happiness, one day in the forest named Manohara they had the darshana of the Jinaraja named Shivagupta. They paid respect and reverence with deep humility. Then the devout and wise Ramachandra, together with Lakshmana, asked about the nature of dharma. Shivagupta, whose four goals of life are complete due to nearness to the self, who is free from the karma of Mohaniya and the rest, whose chief activity is to confer grace upon those capable of liberation — he spoke, gladdening that assembly with the moonlight of his words. He taught: in this world there are nine categories of existence such as jiva etc., known through the means of pramana, naya, nikshepa, and other methods of inquiry. The seven characteristics — in some sense existence, in some sense non-existence, etc. — are always present in those entities, to be understood through primary and secondary perspectives (naya). He described the characteristic of the Apta (true deity), gave a condensed account of the Margana stations, Gunasthanas, and types of souls; he explained the duration of samsara; he made clear the nature of dharma in a manner well-supported by logic; he explained the varieties of karma and their results producing pleasure, pain, etc.; he revealed the causes of bondage and liberation; and he described the nature of liberation and the liberated soul.

[686–687] Having heard this special teaching on dharma, all the wise men including Ramachandra accepted the vows of an upasaka (lay practitioner). But Lakshmana, through the fault of the nidana-thorns (vows tainted by a desire for worldly reward), was attached to pleasures and had also already bound a fierce hellish lifespan — therefore he did not accept right-vision or any vow.

The Brothers Transfer the Kingdom

[688–691] Thus, after spending some years happily in Ayodhya, the two brothers gave the kingdom there to Bharata and Shatrughna, and went themselves with all

their families to Varanasi city, where they lived, putting even Indra's splendour to shame by their wealth. A son named Vijayarama, like unto a god, was born to Ramachandra; and a son named Prithvichandra, bright as the moon, was born to Lakshmana. Those two brothers, whose rise was renowned and who were adorned with the fruits of the three Purusharthas, along with many other sons and grandsons, passed their time happily.

Lakshmana's Ominous Dreams

[692–696] One day Lakshmana lay sleeping comfortably on his Nagavahini bed and saw three dreams: first, a maddened elephant uprooting a great banyan tree; second, the sun seized by Rahu sinking into the underworld; third, a portion of a great whitewashed palace falling down. Waking from these, he went to his elder brother Ramachandra and with great humility narrated all he had seen. The purohit, upon hearing them, spoke their meaning thus: the broken banyan tree means Lakshmana will suffer some incurable disease; the sun swallowed by Rahu and sinking into the nether regions means the destruction of the lifespan of things fit to be enjoyed; and the fall of the lofty palace means Ramachandra's going to the ascetic forest.

[697–699] Knowing the true nature of things, Ramachandra heard the purohit's words in private; being firm, heroic, and profound, no grief arose in his heart. Then the compassionate Ramachandra, seeing both worlds' benefit, proclaimed: 'In our kingdom no person may kill any living being.' Furthermore, he performed a shanti-puja at the lotus feet of the Omniscient God and gave to the poor whatever they wished.

[700–701] Then, due to the exhaustion of meritorious karma, within a short time — through the rise of the Asata-vedaniya karma — Lakshmana was struck by a grave illness. That Chakravarti Lakshmana, on the dark Amavasya of the month of Magha, died of that incurable disease and was born in the fourth earth named Pankaprabha (the fourth hell).

[702–704] Ramachandra, whose heart was scorched by the fire of grief born of Lakshmana's bereavement, gathered himself through wisdom. Then he performed his younger brother's funeral rites according to due custom, and with gentle words of joy comforted all the queens of the inner quarters. He then publicly installed as king Lakshmana's eldest son Prithvisundara, and with his own hands tied the crown on his head.

[705–706] The seven eldest sons of Sita — headed by Vijayarama, all possessing a sattvic nature — each expressed their unwillingness for the royal Lakshmi. Therefore Ramachandra gave the crown-prince position to his youngest son named Ajitanjaya, assigned to him the Mithila realm, and himself became deeply detached from the world, the body, and all pleasures.

Ramachandra Takes Initiation

[707–711] He went to the forest named Siddhartha near Ayodhya city, which had become a tirtha because the ascetic-welfare of Sri Vrishabhadeva had been accomplished there. There the great ascetic Kevali Shivagupta was residing; from him Ramachandra thoroughly understood the cause and result of samsara and

moksha. Learning that Lakshmana had gone to the fourth hell due to the fault of the nidana-thorn, his intellect became even purer; he relinquished the attachment to Lakshmana; and through the Abhinibodha knowledge he attained the Ratna-traya by inference. Then, together with Sugriva, Hanuman, Vibhishana, and five hundred kings, and with one hundred and eighty sons, he accepted initiation.

[712–713] In the same manner, Sita the great queen, along with eight queens headed by Prithvisundari, also accepted initiation before the Ajika (nun) named Shrutavati. Both kings Prithvisundara and Ajitanjaya accepted the vows of shravakas (lay followers) and, bowing at the lotus feet of the Jinaraja, re-entered their city properly.

[714–720] Ramachandra and Hanuman, following the path of liberation with full ability and proper method, both became Shrutakevalin (masters of canonical scripture). The remaining ascetics too became adorned and renowned with the seven supernatural powers — Buddhi and the rest. After three hundred and ninety-five years of the veil-stage, Ramachandra destroyed all the destructive karmas through the Shukla-dhyana (pure meditation), and the Kevala-jnana — brilliant as the orb of the sun — appeared to him. At that moment the single parasol and other attendant miracles (pratiharyas) appeared, and adorned with them, he began to shower dharma-rain upon the crops of worthy souls. After spending six hundred years thus adorned with Kevala-jnana, on the bright fourteenth of Phalguna, at dawn, seated on the peak of the Sammeda mountain, he arrested the three types of activity through the third Shukla-dhyana, and through the fourth Shukla-dhyana of absolute cessation he destroyed all remaining non-destructive karmas, and with the destruction of the three bodies — together with Hanuman and others — he attained the supreme state, that is, liberation.

[721–722] Some ascetics — Vibhishana and others — became Ahamindras in the Anudisha heaven. Ramachandra's chief queen Sita, Prithvisundara, and several other nuns became goddesses in the Achyuta heaven. The rest were born in the sixteen heavens. Lakshmana, emerging from hell, will in due course accept initiation and ultimately attain the Moksha-Lakshmi.

[723] For it is right that those who bear the vow of initiation receive such a fruit.

[724–727] Those two brothers, who crossed the ocean as if it were the hoof-print of a cow, who enclosed the enemy's city with their army as if it were a small cottage, who swiftly laid waste the enemy's entire house like a field, and who rescued Sita along with her Lakshmi from the enemy — praised by the bowing heads of the gods, Vidyadharas, and earthly beings placed as footstools for their lotus-feet; who had cleared the southern half of Bharata of all thorns; who were lords of the three divisions; who resided in Ayodhya; whose brilliance outshone even the blazing midsummer sun; whose fierce heroic glory was ever busy stilling the rut of the directional elephants at the world's ends — such were they. Those illustrious Baladev and Kesava (Ramachandra and Lakshmana), adorned with the jewel-splendour of all the great treasures, blessed by wealth that united yoga and bhoga, satisfied all supplicants, illuminated the entire world with their valour like sun and moon, and together governed this earth for a long time.

[728–731] Of these two, one now dwells at the summit of the three worlds in supreme happiness; the other became lord of the fourth hell. Though their objects of enjoyment were the same, it was the difference in their inner dispositions that

caused this result — therefore the wise should never make a nidana (a vow tainted by desire for future reward) as the foolish do. Ravana's soul was earlier, in a previous life, born as a king named Naradeva in the country of Sarasamuchchaya; departing thence and coming to this Bharata-kshetra, he was born in the lineage of King Vinami, who had subjugated all the Vidyadharas — a licentious man, the ruin of his own lineage, foremost among the malicious, his garland of heads blazing — this was Ravana. Lakshmana's soul was formerly in this very kshetra a prince named Chandrachula in the Malaya country, extremely wicked in conduct; then, having performed austerities, he became a god in the Sanatkumara heaven; and coming thence he became the Ardhachakri Lakshmana. Sita's soul was formerly a Vidyadhara woman named Manimati, who in anger at the moment of death made a nidana; coming thence and spreading great renown, observing fine vows, she became the great Sati Janaki (Sita). Ramachandra's soul was formerly a god named Kanakachula, and then, bearing boundless power in the solar lineage, he became Ramachandra. May those two — the eighth Baladev, Ramachandra, the abode of all auspiciousness, free from all impure and inauspicious karmic rise, who made the entire world bow, Veetaraga and Omniscient, the abode of all happiness — protect us all.

End of Canto 68 — The Episode of Muni Suvratatirthankara, the Harishena Chakravarti, Rama-Baladev, Lakshmana (Lakshmidhar) Narayana, Sita, and Ravana. This completes the Twenty-first Section (Adhikara 21) of the Uttara Purana.

Section B — Canto 69: The Life of Naminatha, the Twenty-first Tirthankara, and the Jaysena Chakravarti

Opening Invocation

[1] May Shri Naminatha, whose very name borne in the heart-lotus can grant liberation, who has attained liberation himself, bestow the Moksha-Lakshmi upon us all.

The Previous Life — King Vasundhara

[74–77] In the northern direction, in the region of the Great Airavata kshetra, in the city of Shripura, lived the wealthy King Vasundhara. One day, smitten with grief at the separation from his beloved Padmavati, he went to the beautiful, delightful forest named Manohara, and there, through the Sarvajna (omniscient) named Varcharmana, he understood the true nature of dharma. He then entrusted the burden of his kingdom to his son Vinayadhara, and together with many kings adopted the vow of restraint and performed fierce austerities. At the end, observing sallekhana (fasting unto death), he was born as a god in the Mahashukra heaven.

[78–80] His lifespan there was sixteen ocean-periods (sagaras); having experienced the divine pleasures there, he descended, and in the time of the very tirtha of Naminatha, was born as a son named Jayasena to King Vijaya and Queen Prabhakari of Kaushambi city in the Vatsavijaya country within the Ikshvaku lineage.

His brilliance was the greatest of all; he was perfect in all auspicious marks; his lifespan was three thousand years; his body was sixty cubits tall.

[81–91] His body blazed like refined gold. He was master of fourteen jewels; nine treasuries served him; he happily enjoyed ten kinds of pleasures. This eleventh Chakravarti passed time enjoying happiness. One day, lying in the upper chamber of his lofty palace with his inner quarters, he saw a meteor fall and was immediately filled with renunciation. He reflected: 'See — this shining object was up above just now, and then instantly, abandoning its two phases and devoid of brilliance, it fell below. In the same way, my own brilliance is great and luminous, yet this creature, filled with such pride and foolish in securing his own spiritual welfare, does not act for his own benefit. He who remains submerged in pleasures that are transient and never satisfying — that negligent man attains the same fate as this meteor, that is, a downward fall.' Reasoning thus, that sharp-minded Chakravarti, having obtained the proper time and opportunity, was ready to abandon the chakra and all the imperial sovereignty. He was about to give the kingdom to his eldest son, but the son refused it as leftover. He then gave it to his younger son, and accepting the vow of restraint from the Kevali named Varadatta along with many kings, many supernatural powers appeared to him — Shrutabuddhi, austerity, Vikriya (transformation), medicinal, and others, as well as the Charana-riddhi (power of levitation). At the end, he observed the Prayopagamana-samnyasa (the ultimate fast unto death); on the lofty Charana peak of Sammed Shikhar, observing samnyasa, he became the supreme Ahamindra in the Jayanta-Anuttara heaven and for a long time enjoyed the pleasures born of his excellent merit. After thirty-three ocean-periods there, having experienced the divine pleasures and descended, he became the meritorious, excellent Jayasena Chakravarti; and then, in the Jayanta heaven, became the Ahamindra, the treasure-house of many joys.

Thus Canto 69 — The episode of Naminatha Tirthankara and Jaysena Chakravarti — is complete. This concludes the Twenty-second Section (Adhikara 22).

Section C — Canto 70: Neminatha Tirthankara and the Victory of Krishna

Opening Invocation

[1–3] May Shri Neminatha — who points out the ten great dharmas beginning with supreme patience (Uttama Kshama) as the spokes of the wheel of right-conduct, and who is the axle of that dharma-wheel — grant us welfare. The Purana of Jinendras and Chakravartis produces renunciation and increases merit, and the Purana of Balabhadras increases scriptural knowledge — therefore I bow to this Purana for the purification of mind, speech, and body. Having first performed an auspicious act (mangalacharan), I shall narrate the Harivamsa Purana, following the Earlier Teachers as I have heard it.

The Stories of Previous Lives — Chitragati and His Brothers

[26–37] In this same Jambudvipa in the Vidheha region, on the northern bank of the Sitoda river, in the Sugandhila country, in the city of Simhapura, King Arhahasa

ruled; his queen was named Jinadatta. Through the rise of merits accumulated together in a former life, both had been granted all the equipment of sensual enjoyment, and so they were fully satisfied. Thus their time was passing. One day the great queen, during the days of the Ashtanika festival, worshipped Arhat-Parameshthi and prayed: 'May a son, the crown-jewel of my family, be born.' With this prayer, she went to sleep happily at night. That lady of fine vows saw five dreams that very night: a lion, an elephant, the sun, the moon, and Lakshmi being bathed.

[4–9] After the dream, a meritorious soul descended into her womb, and after nine months the queen gave birth to a meritorious son. From the very time of his birth, no one was able to defeat his father; therefore his brothers named him Aparajita ('Unconquered'). He grew in beauty and all prosperity right up to youth and appeared as lovely as the king of the gods.

[12–14] One day the king heard from the forest-keeper's mouth that the Tirthankara named Vimalavahana had come to the pleasure-garden named Manohara. Hearing this, he was moved by devotion and went there with his inner quarters and retinue; he circumambulated, joined his hands in reverence, bowed, worshipped with sandalwood, flowers, and unbroken grain, drank the nectar of dharma-teaching, and at once, detached from pleasures, was filled with renunciation.

[15–16] He gave the kingdom to his son Aparajita and, with five hundred kings, took up the fierce ascetic path adorned with the seven-fold wealth (saptanga-sampada). Prince Aparajita, having adopted right-vision, took the Anuvrata vows, and as Indra enters Amaravati, he entered his own city adorned with Lakshmi.

[22–35] One day in the auspicious days of the Ashtanika of spring, King Aparajita was seated in a Jain temple, worshipping it and singing its praises, and that intelligent man was himself delivering a dharma-sermon. Then two Charana-ascetics (monks with levitation power) arrived and took their seat. The king rose with great humility and paid his respects; seated nearby he listened to the dharma; then he said: 'O Revered Ones! I have seen you somewhere before.' The elder monk replied: 'It is true — you have seen us.' He continued: 'Let me tell you where. O King, hear! In the Gandhila country, in the northern range of Vijayardha mountain, King Suryaprabha of Suryaprabha city ruled; his queen was named Dharini. Their eldest son was Chitagati, the middle one Manogati, and the youngest Chapalagati — like the three Purusharthas of dharma, artha, and kama, they brought their parents constant joy. In the same northern range of Gandhila country, from King Arijaya and Queen Ajitasena of the city Aridama, a virtuous daughter named Pritimati was born. She, through her vidya, defeated all the Vidyadharas of the Meru mountain except Chitagati. Chitagati, after winning her in a svayamvara (speed-contest), then said: "Accept my younger brother through your garland-choice." Hearing this, she said: "I have not been conquered by you — since you first had a desire to choose another for yourself, you are to be rejected by me." Hearing this, Chitagati was filled with dispassion, and going before the Ajika named Nivritta, she took up the highest austerities. Seeing the maiden's courage, Chitagati and his younger brothers also were filled with dispassion and, going before the guru named Damavara, they accepted restraint. Having attained the eight purities, all three brothers ultimately became Sāmānika gods in the fourth heaven.

[38–44] After experiencing many pleasures there for seven ocean-periods, the two younger brothers' souls were born as Amitamati and Amitatejas, sons of King Gaganachandra and Queen Gaganasundari in Gaganavallabha city of the Gandhila country, in the northern range of Vijayardha mountain of Pushkallavati country in the eastern Videha region of Jambudvipa. Both of us knew all three vidyas. One day our father went to the Pundarikini city; there he asked the Tirthankara Svayamprabha about our past lives; the Tirthankara told everything. In that connection it also emerged: where is the elder brother of our first birth? The Tirthankara answered: 'His soul has become King Aparajita in the city of Simhapura and is governing himself.' Hearing the Lord's words, both of us, near that very Tirthankara, took initiation, and then out of affection from a previous birth we have come here to see you. You have until now enjoyed all pleasures through the rise of your meritorious karma, but now your lifespan has only one month remaining — therefore quickly remember your own welfare.

[45–47] The king, hearing these words, bowed to both the chief monks and said: 'Though you are free from possessions, you are well-wishers of all — therefore out of affection from a previous birth you have done me this great service.' After this the two monks went to their own place.

[48–50] At that very moment King Aparajita properly gave the kingdom to Prince Pritikarakumara, performed the Ashtanika worship, bade farewell to all his kinsmen, and adopting the supreme Prayopagamana-samnyasa, attained an Ahamindra of great power in the Pushpottara heaven of the sixteenth heaven with a lifespan of twenty-two oceans. That meritorious soul, having long enjoyed the divine pleasures there and descended, was born as the highly distinguished son named Supratishtitha to King Shrichandra and Queen Shrimati of Hastinapura city in the Kurujangala country of Bharata-kshetra in this very Jambudvipa.

[55–59] Some other day, King Supratishtitha, seated in the clear moonlit upper chamber of his palace with his inner quarters, while observing the directions, suddenly saw a meteor fall; seeing it he began to reflect on the momentariness of the world. He installed his eldest son Sudrishti, adopted the Ratna-traya, and going before the Tirthankara Sumandara took initiation. In due course he mastered the eleven angas; having contemplated the sixteen Karana-bhavanās (purifying contemplations) he bound the pure Tirthankara-namakarma. At the end of his lifespan, observing sallekhana-death on the lofty Charana peak of Sammed Shikhar, he became the supreme Ahamindra in the Jayanta Anuttara heaven and there for a long time enjoyed the pleasures born of the rise of excellent merit. After thirty-three ocean-periods, having descended, he became the excellent Tirthankara-producing-soul in this Bharata-kshetra.

Birth and Life of Naminatha

[25–31] The queen Vappila — worshipped by the raining of gems and other signs, served by Sri and Shri and many other goddesses — was sleeping comfortably on the Ashvini-nakshatra night of Krishna-dvitiya of Ashvina month. At that very time, in the last watch of the night, at the moment of the God's descent into the womb, she saw the sixteen auspicious dreams previously described; and at the end she saw a fine elephant entering her lotus-mouth. Awakened by the auspicious royal drums of the morning, and attended by many celebrations, she woke.

[28–31] She asked the king who possessed Desavadhi knowledge the meaning of those dreams, and the king said: 'The Lord of the three worlds, the Tirthankara-Paramadeva, has taken birth in your womb.' At that very moment the Indras and gods came; they celebrated the Svargavatarana kalyana (festival of descent from heaven) and departed each to their own place. On the dark tenth of Ashadha under the Svati nakshatra, that noble queen gave birth to the radiant, excellent son — the lord of the three worlds. At that moment the Indra and gods arrived and celebrated the birth-kalyana (Janmakalyana), and gave him the name Naminatha — the destroyer of Mohaniya karma.

[32–34] Naminatha was born sixty lakh years after Munisuvrata's tirtha. His lifespan was ten thousand years, his body fifteen bows tall, and his body's complexion was like gold. After twenty-five hundred years of the prince-period, he received the royal abhisheka.

[35–59] He governed for five thousand years. One day those great and illustrious Lord went in a forest for a walk, seated on the shoulder of an elephant like a second sun — at that time two divine youths appeared in the sky, bowed to him and reported that in the Vatsakavati country in the eastern Videha, in Susima city, a Tirthankara named Aparajita had been born from the Aparajita heaven; all Indras had come to celebrate his Kevalajnana; in the assembly someone had asked whether there was presently any Tirthankara in Bharata; the omniscient had replied that in Mithila city of the Vanga country, the future Tirthankara Naminatha, coming from the Aparajita heaven, had been born through the rise of his merits, and at present he is enjoying the pleasures and enjoyments given by the gods. The Lord, receiving them, returned to his city; there he repeatedly contemplated the events of previous lives and the future Tirthankara state, and the births of samsara. He reflected: 'This soul has from beginningless time bound itself in bondage through its own actions; like a bird imprisoned in a cage, this soul is imprisoned in the cage of the body; or as the mighty elephant itself brings a great post and is bound to it by its own act, so this soul is bound, suffers many sorrows, and then becomes attached to those very sorrows again.' Moved by such nirveda and samvega, he arose from his attachment to pleasures; at that moment the Laukantika gods arrived and worshipped him. Through the kshayopashama of karma, his praṇata sanjtvalana arose — that is, pratyakhyana-avararatna and apratyakhyana-avarana were subdued — and obtaining the Ratna-traya, he gave the burden of the kingdom to his son Suprabha. The Indra and gods arrived, performed the abhisheka and worshipped the Diksha-kalyana. He then rode the palanquin named Manohara Uttarakuru to the garden named Chitravana, took the two-day fast, on the dark tenth of Ashadha under the Ashvini nakshatra at evening, together with one thousand kings, he accepted restraint; at that very moment the fourth Mana-paryaya knowledge appeared to him. On the day of breaking the fast, he went to Virapura; there King Datta of golden complexion gave him the gift of food (ahara), and the five wonders appeared. After nine years of the veil-stage, he was seated beneath a beautiful Bakula tree in his initiation-forest, taking a two-day fast. On the full-moon (Purnima) of Margashirsha, in the afternoon, under the Ashvini nakshatra, the Kevalajnana that reveals the entire world appeared to him; the Indra and gods arrived and celebrated the Kevala-jnana kalyana.

[60–66] Naminatha had seventeen chief Ganadharas beginning with Suprabharya; four hundred and fifty were versed in all eleven angas and fourteen purvas; twelve thousand six hundred were good-vow-observing teachers; sixteen hundred

possessed Avadhi-jnana; sixteen hundred were Kevali-jnanis; fifteen hundred possessed the Vikriya-riddhi; one thousand two hundred and fifty, free of all possessions, had Mana-paryaya knowledge; one thousand were learned debaters — thus the total of all the monks was twenty thousand. There were forty-five thousand nuns led by Mangini; one lakh male lay-votaries; three lakh female lay-votaries; innumerable gods and goddesses; and enumerable tiryanchas.

[67–69] Thus Naminatha, adorned with twelve such assemblies, preaching the true dharma, wandered throughout the Arya-kshetra. When his remaining lifespan was one month, he gave up wandering and came to the Sammeda Shikhar; with one thousand monks he adopted the Pratima-yoga. On the dark fourteenth of Vaishakha, at dawn, under the Ashvina nakshatra, Naminatha attained moksha. At that time the Indra and gods arrived, celebrated his Moksha-kalyana, and being greatly meritorious, departed each to their own abode.

[70] May Shri Naminatha — whose body blazed like polished gold, who waged war against the Ghatia karmas and conquered all inauspiciousness, whom the bowed gods praised with cries of 'Victory! Victory!', who is master of the learned disciples, who has destroyed all forms of bodily existence — deliver us all from the terror of the ocean of samsara.

The Story of King Vasundhara — Genealogical Background

[74–92] In the northern direction, in the Mahairavata-kshetra, in Shripura city, the wealthy King Vasundhara was ruling. One day he was deeply grieved by the separation from Padmavati; he went to the beautiful forest named Manohara; from the Sarvajna named Varcharmana he determined the truth of dharma; giving the burden of the kingdom to his son Vinayadhara, he took initiation along with many kings. Performing fierce austerities, at the end with sallekhana-death he became a god in the Mahashukra heaven. His lifespan there was sixteen oceans; having enjoyed the divine pleasures he descended, and in this very Naminatha-tirtha period in the Vatsavijaya country, in Kaushambi city of the Ikshvaku lineage, was born as a son named Jayasena to King Vijaya and Queen Prabhakari — surpassing all in brilliance, complete in all marks, with a lifespan of three thousand years and a body sixty cubits tall. His body blazed like heated gold; he was master of fourteen great jewels; nine treasuries served him; he happily enjoyed ten kinds of pleasures. This eleventh Chakravarti passed his time happily. One day, lying in his high palace with his inner quarters, he was surveying the directions and saw a meteor fall, and was immediately filled with renunciation. He reflected: 'See — this blazing thing was high up just now, then instantly, having abandoned its two phases and become devoid of brightness, it fell below. In the same way my own brilliance is high and bright, yet this creature — proud in this way and foolish in securing his next life — does not act for his own benefit. He who is absorbed in impermanent pleasures that never satisfy, that negligent man attains the same downward fall as this meteor.' Reasoning thus, that clear-minded Chakravarti, having obtained the suitable time and conditions, was ready to abandon the chakra and all his sovereignty. He was about to give the kingdom to his eldest son, but that son refused it as rejected. He gave it to the younger son; accepting initiation from the Kevali named Varadatta along with many kings, many supernatural powers appeared to him — Shrutabuddhi, austerity, Vikriya, medicinal, and others, as well as the Charana-riddhi. At the end he adopted Prayopagamana-samnyasa; on the lofty Charana-peak

of Sammed Shikhar observing samnyasa, he became the supreme Ahamindra in the Jayanta Anuttara heaven for a long time, enjoying the pleasures born of his excellent merit. The soul of Jayasena had been King Vasundhara in the first birth; then performing excellent austerities and gaining sixteen oceans of lifespan he became a god in Mahashukra heaven; from there descending, became the excellent Jayasena Chakravarti; then in the Jayanta heaven became the Ahamindra, treasure-house of all joys.

Thus Canto 69 — the Purana of Naminatha Tirthankara and Jayasena Chakravarti — ends. This completes Section 22 of the Uttara Purana.

Section D — Canto 70–71: The Harivamsa, Birth of Neminatha, and Krishna's Victory Over Kamsa

Opening Invocation

[1–3] May Shri Neminatha — who shows the ten auspicious dharmas such as supreme patience as the axle — grant us welfare. The Purana of Jinendras and Chakravartis produces renunciation and increases merit, and the Purana of Balabhadras increases scriptural knowledge — thus I bow to this Purana. Having first performed an auspicious act, I shall narrate the Harivamsa Purana as I have heard it from the earlier teachers, in the same meters as above.

The Background — Siddhartha to Naminatha's Birth

[2–8] In the Vatsadesa country's Kaushambi city in Bharata-kshetra of this Jambudvipa, King Parthiva was ruling — the eye of the Ikshvaku lineage, bearing Lakshmi on his chest, brilliant, attacking all directions like a Chakravarti himself. He had a son named Siddhartha from his great queen Sundari. One day the king went to the pleasure-garden named Manohara; there he beheld the clairvoyant ascetic Munivar; with great humility he bowed and asked about the nature of dharma. The monk described dharma; hearing it the king was filled with renunciation and reflected: 'The creature takes up the principal of death and becomes indebted to it; in each birth it suffers many sorrows and increases that debt, experiencing all kinds of bad destinations. Until it repays that debt with interest by abandoning the Ratna-traya, how can it be at ease and happy?' Firmly deciding this, he began to strive to destroy the enemy of karma.

[9–10] He gave the royal Lakshmi to his son Siddhartha and at the lotus-feet of the revered Munivar himself took initiation — for such is always the conduct of the righteous.

[11–16] The heroic Siddhartha, absorbed in right-vision and bearing the Anuvrata vows, happily enjoyed pleasures while governing his subjects. Thus his time was passing. One day, hearing of his venerable father's death-with-samadhi, he was detached from pleasures; quickly going to the forest named Manohara and beholding the Kevali named Mahabala, he thoroughly understood all the truths. He entrusted the kingdom to his excellent son Shridatta; having accepted the Kshayika-samyagdarshana (pure right-vision) and becoming tranquil, he took initiation. He mastered the eleven angas and, contemplating the sixteen Karana-bhavanās,

bound the meritorious Tirthankara-namakarma. At the end of his lifespan, observing sallekhana-death, that illustrious Vilasottama monk, through the rise of his merits, became the Ahamindra in the fine Anuttara heaven called Aparajita; his lifespan there was thirty-three oceans, his body was one cubit tall, and all the other states — breathing, eating, etc. — were as previously described.

[17–19] When his lifespan was reduced to six months and he was about to descend to this earth, the well-known king Vijaya of the Kashyapa gotra in the Vrishabhadeva lineage was ruling in Mithila city of Vangadesa in Bharata-kshetra.

[20–27] He was like the rising sun — having brought the entire world under his sway, and detaching it through his own vairagya. Through the rise of his merits he had accepted all virtues, and so in him the three Purusharthas of dharma, artha, and kama were all manifestly thriving. In his kingdom, heat existed only in the sun; anger only in passionate people; 'vigra' (conflict) meant only the body — nowhere else was there quarrel or fight; and detachment meant only the renunciate's condition — nowhere else was there ill-will. 'Taking another's meaning' (in poetry) was only the business of bad poets — nowhere did anyone steal another's property; 'bondage' existed only in poetry — nowhere else; 'debate' existed only among scholars competing for victory; 'sharp arrows' spread only in rivers — nowhere else did weapons fly; 'instability' existed only in the Jyotishi-class of gods' chariots — nowhere else; 'ferocity' existed only in malefic planets; and 'ghouls' existed only in the Vyantara-class of gods — nowhere else. His great queen was named Vappila; worshipped by the raining of gems, attended by Sri and Shri and many goddesses, on the Ashvini nakshatra night of Ashvina-krishna-dvitiya she was sleeping comfortably. At that very time, when the great God descended into her womb, she saw the sixteen auspicious dreams previously described; and at the end she saw a fine elephant entering her mouth. She woke to the sound of the auspicious dawn drums surrounded by many celebrations.

[27–37] The king who possessed Desavadhi (local-clairvoyance) knowledge interpreted the dreams: 'The Tirthankara-Paramadeva has descended into your womb.' At that moment the Indra and gods arrived and, following their respective duties, celebrated the Svargavatarana festival, and all together departed to their own places. On the dark tenth of Ashadha under the Svati nakshatra, that queen gave birth to the radiant, excellent son — the master of the three worlds. At that moment the Indra and gods arrived, celebrated the Janmakalyana, and named him Naminatha — the destroyer of Mohaniya karma. Two divine youths appeared in the sky and told him: in Susima city of Vatsakavati country in the eastern Videha, the Tirthankara named Aparajita has been born from the Aparajita heaven; all Indras assembled there; in the assembly the question arose: is there any Tirthankara now in Bharata? The omniscient replied: in Mithila city in Vangadesa, Naminatha, the forthcoming Tirthankara, has arrived from the Aparajita heaven. Hearing the words of those gods, the Lord returned to his city; there repeatedly contemplating his previous births and the coming Tirthankarahood, and reflecting on the states of samsara, he became dispassionate from pleasures and took initiation.

Krishna's Victory Over Kamsa and the Building of Dvaravati

[1–21 (Canto 71)] Sprouts of celebration, like sprouts of the earth, appeared everywhere from the tears that flowed from the eyes of Kamsa's wives. The people of that country and city said: 'These are the heroic sons of the meritorious

Vasudeva; out of fear of Kamsa they were raised secretly in Vraja. Their growth, step by step, is not only for increasing their own party — like the moon it is a delight to the entire world.' Thus the people praised Krishna; that great soul had broken Ugrasena's bonds; he honoured the Nandagopas with much wealth and dismissed them; then with all his brothers he entered Shauryapura (Mathura). Thus Krishna's time began to pass happily. One day the grieving queen Jivadyasha, widowed by the death of her husband, went to Jarasandha and told him all the events that had occurred. Hearing this, Jarasandha was very angry and sent his sons against the Yadavas. The Yadavas too, marshalling their armies, went to battle and defeated Jarasandha's sons — which is right, for when the gods turn away, who does not lose? Thereafter Jarasandha in anger sent his son Aparajita, whose very name was apt, resembling Yama the death-god. That powerful Aparajita fought three hundred and forty-six battles, but being devoid of merit, was forced to retreat. After this, saying 'I shall certainly conquer the Yadavas,' the son named Kalayavana was ready to depart at his father's command. Hearing of Kalayavana's approach, the distressed Yadavas abandoned three cities — Shauryapura, Hastinapura, and Mathura. As Kalayavana followed behind, the Yadavas' family-deity gathered much fuel, lit a great high-flaming fire, assumed the form of an old woman, and sat on the road. Seeing this, the young Kalayavana asked: 'What is this?' The old woman said: 'O King! Listen — out of fear of you, all my sons along with the Yadavas threw themselves into this fearsome great fire and died.' Hearing this, Kalayavana reflected: 'Surely from fear of me alone all enemies have entered the fire of my blazing power.' Thinking thus, he returned to his own country, vainly boasting to his father. Truly, the conduct of one who acts without reflection deserves reproach. Thereafter the Yadava kings' army reached the shore of the ocean and camped there to build their abode. Krishna then, with pure heart, seated on a Darbha-grass bed, properly reciting mantras, observed an eight-day fast. Then the god named Negasa said to Krishna in a clear voice: 'A deity in the form of a horse will come; mounting it, travel twelve yojanas into the ocean — there a city will be built for you.' Hearing this, Krishna did so — for when meritorious karma rises, who does not become one's friend?

[22–28] Just then a horse arrived with flapping ears and swift motion. Mounting it, Krishna without fear raced it. Through the rise of Krishna's meritorious karma — as if out of fear — the ocean split into two, which is right, for men of intellect and power always divide what is solid-natured or gross. Then, at that moment, through the rise of Krishna's merits or the coming birth of the Tirthankara, by Indra's command Kubera built there a delightful city: first a proper auspicious site and a great gem-studded Jinalaya of a thousand peaks was built; then it was beautified with rampart, outer wall, moat, gateway, and towers; and the fine shops were decorated. The great waves of the ocean, like arms, embraced its gateways; it laughed in its splendour even at Indra's city; it was named Dvaravati. With his father and elder brothers, Krishna entered it, and with all the Yadavas, gazed upon by the side-glances of Lakshmi, resided there happily.

[29–35] Then, when six months remained for the three-world-master Neminatha's soul, the Ahamindra in the Jayanta heaven, to descend to earth, the beautiful Shivadevi, the chief queen of the Kashyapa-gotra Harivamsha jewel-king Samudravijaya of Dvaravati, was being worshipped six months beforehand by many goddesses with showers of gems and other offerings, who served at her feet. On one day of Kartika-shukla-shashthi under the Uttarashadha nakshatra, at morning

time, queen Shivadevi saw the sixteen auspicious dreams, and after them, a fine elephant entering her face.

[33–37] Awakened by the bards' praises and the sound of the morning drums, she bathed auspiciously, put on meritorious garments and ornaments, and with great humility went to the king's side and sat on half his throne. She then narrated all the dreams she had seen. The subtle-minded Maharaja Samudravijaya gave their combined meaning, auspiciously proclaiming the Lord's arrival: 'The Tirthankara-Paramadeva of the three worlds has descended into your womb.' Hearing her husband's words, she was as joyful as if a Tirthankara-son had already been born. At that moment the Indras also knew through their own symbols; all came together in great joy; they celebrated the Svargavatarana kalyana festival; they bound their meritorious karma; and all departed to their own places.

[29–31 (Birth narrative)] On Shravana-shukla-shashthi under the Chitra nakshatra — from the Jayanta divine chariot the three-world-master descended. The thrones of the Indras shook; through their Avadhi-jnana eyes they knew the God's birth. Then all came together in great joy and arrived at the four sides of Dvaravati city. The Indra of the Saudharma heaven, with great devotion, seated the God — the master of the three worlds, his body blazing like the petal of a blue lotus — on the head of the Airavata elephant. The Indra of the Ishana heaven held the parasol over him and began to fan him with chamars. Kubera, having made a stairway of three kinds of gems, prepared the path — and along that path...

Krishna's Defeat of Kamsa — The Climax

[494] That son of Ugrasena, Kamsa, came in the form of a wrestler due to enmity from a previous birth, but Krishna seized him by both feet, whirled him in the air like a small ball, and flung him to the ground to send him to the abode of Yama, the great king.

[495–497] At that moment flowers rained from the sky, the kettledrums of the gods resounded, and a great tumult arose from the agitation of Vasudeva's ocean-like army. At that moment the great hero Baladeva, who had no equal wrestler, who was the greatest of the heroic, and who had won victory, taking with him his younger brother Krishna who had won, attacked the hostile kings and stood in the arena. The Vira-Lakshmi (goddess of heroic glory) — who has unequalled strength, who is irresistible like an angry lion slaying mad enemy-elephants, whose deeds are supremely worthy, who is always praised by the bards — came immediately to Krishna's side, manifesting all her affection. Even the Lakshmi of half of Bharata-kshetra, like a loving spouse after a long-desired reunion, was gazing at Krishna's right arm — the sole abode of victory — with loving liquid glances.

Thus the Seventy-first Parva of Neminatha's story — describing Krishna's victory — is complete in this new Hindi translation of the Maha-Purana composed by Bhagavad Gunabhadracharya. The Twenty-third Section (Adhikara 23) of the Shri Uttara Purana ends here. Published at Phaltan by the Grantha Prakashan Samiti, Vira Nirvana Samvat 2481.

— End of Uttara Purana Part 7 (Cantos 68–71) —